

must be quick to discern relations. He must be able to follow tendencies to their consummation. He must know men. And then he must be able to speak the will of God concerning the things he sees. Promise or judgment, praise or condemnation, peace or wrath, life or death must be his message as he may see need.

THE PREACHING

Under this topic I wish to speak briefly of two things. I can best say what I wish by so doing. These are, first, the content of the sermon, and second, the character of the sermon. The following treatment justifies the distinction. As to the first it may be said that a sermon is essentially different from a lecture or essay both as to form and content. All matter however valuable within itself if not purely scriptural must be given only an incidental place in the sermon. A few great themes embrace all others. The subject matter of the sermon must emphasize some phase of spiritual life. The sermon for the day will emphasize the following great doctrines:

1. *God is a Spirit and the worshipper must be spiritual.*—The day of dead formalism is past. Ceremonial observances, good works, —law-servers as such can not attain unto favor with God nor men. We must place first and highest things first.

2. *Man is a spiritual being.*—We have long enough debased man as a worm. Man is yet God's last and best creation,—made in His own image. The sermon must emphasize the possibility of the redeemed and sanctified powers of a human soul. Men must learn the meaning of the powers of the endless life within.

3. *Jesus Christ is the Son of God*—This single proposition is the creed of Christendom. The sermon—well there can be no sermon without distinct and definite teaching concerning Christ.

Once bring men to see the force and truth of three foregoing propositions and you have won them to the highest life.

4. *Christianity is a life.*—Let this proposition be persistently preached. It will remove—as it comes to be a fact in the individual experience, by far the greater number of objections now urged against the church. The fault is not with the true inner and spiritual life of the Christian but with the conduct of the nominal professor.

5. *There is a judgment.*—We must preach the judgment that now is and that is to come. Retribution—the strictest sort of justice—to every man for every act. The soul becomes as it thinks and does. We can not escape the doom of our own life-deeds. In the presence of conscience and righteousness and justice the soul will rise or fall. Judgment! This is absolutely inevitable and some day final.

And now, in conclusion, permit me to speak a word as to the character of the preaching. I can only point out very briefly a few characteristic essentials.

1. Every sermon must sound forth, clear-

ly and strongly, a deep spiritual tone. This gives it fire. This is its power.

2. Every sermon must strike a note of hope. This strikes a responsive chord in the heart. Hope is the spring of all progress in man and in the world.

3. The thought of the sermon must be fresh. This makes it strong, vigorous, and attractive. This holds the intellect. This brings reason to the side of religion. This gives the answer to the hope within and closes the door upon doubt.

4. The sermon must be sympathetic. This makes the message reach the heart. This burns the truth into the soul. This gives confidence in the minister and makes him as sincere and truly anxious to be helpful.

5. The sermon must have a purpose. It must be definite, direct, and intensely practical. It must be fearless yet respectful. This brings the will to act. This determines the choice on the part of the hearer.

May God grant unto us his ministers grace, wisdom and power from on high to faithfully do our whole duty. Of ourselves we can but fail. Thru Him we can fulfill our ministry with great confidence and joy.



A TWENTIETH CENTURY FORECAST

J. C. CASSEL

It appears to be a matter of unusual interest and novelty for the present generation to pass from one century into another. I suppose this must be owing to the fact that it never had such an opportunity before and never expects to have one again, (humanly speaking) consequently almost every one is trying to make the most of it, our Editor not excepted. Well, it is all right to make a good start even if we do not expect to live to the end of the century.

As the twentieth century is yet future one cannot write about it according to any established dogmas, but simply speculate, and as the speculations of one individual are about as good as those of another I will try my hand at it for a short time.

One hears and reads much about the responsibilities of the coming century, as if they would be greater than they were during the past one, but no one gives a good excuse for that theory. Men always have been, and always will be responsible for the

proper use of all their knowledge and possessions; the fact that in a few days from now we will write 1901 instead of 1900 will not change matters one iota.

Humanly speaking I do not look for as great a proportionate advancement during the twentieth century over the nineteenth as there was during the nineteenth over the eighteenth. My reasons for this are twofold; first, because of physical limitations, and secondly I believe that the dispensation will close and the Lord will come again before the century closes, and thus cut short purely human genius and enterprise.

As to physical limitations let us observe that the wonderful advancements of the nineteenth century are nearly all attributable, directly or indirectly, to the discovery and adaptation of steam and electricity, and the bounds or limits of those forces are well-nigh reached. Already the speed of a telegraph message is such that men can scarcely measure the wee moment of time it takes to send it three or four thousand miles across the country. On this point at least the limit of possibility is reached and twentieth century genius will have to be content with what the nineteenth has accomplished. The power of electricity is indeed limitless, but the focalizing of that power upon any given point or object is limited to the strength of the machinery that can be applied, and engineering skill is already well-nigh exhausted in that direction.

Just the same with steam power; already we shoot great massive steamers across the seas at a rate of over twenty miles per hour, but to do this it takes machinery so heavy that it is only built and put together with great difficulty, and cannot be repaired on the sea if it happens to break. Railroad speed has nearly or quite reached the one hundred mile per hour mark, give it a little more and the machinery flies to atoms.

Building enterprise has grown during the nineteenth century from one and two stories high to thirty five stories I think; to have a proportionate increase during the twentieth century will mean buildings seventy stories high at the close of it. Perhaps they will be! Possibly some twentieth century architect will undertake to build the city of Rev. 21:16, twelve thousand furlongs high; if so he will have to go back to the twentieth century of the first era, and consult the pyramid builders how to go about it; after he has learned the engineering secrets of that remote age, he will have to appeal to the Almighty to suspend present physical laws to make the scheme feasible. Would it not be wonderful?

By way of digression let us look at the probable literary development of the coming century. No doubt it will be great, but its greatness will consist in looking backward rather than forward, just as it did during the present century. Men are wiser than they were because of what they have dug up from the tombs and ruins of remote and prehistoric ages; it is a very remarkable fact that students and scholars look back instead of